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554 me by Shaikh Hamud himself, and later vouched for by the Shaikh
619 of Kuwait on 9th September, 1932.

622 Shaikh Jada'an al Suwait, who succeeded to the Shaikhship of the
628 Dhafir after the death of Hamud, was camped near Athaiba and
577 Ruhail on the Kuwait–Iraq border in 1931. Hearing that one of his own tribesmen had fired at and wounded a Mutairi tribesman who was his *qasir* at the time, even though the Mutair tribe and the Dhafir tribe were open enemies, Shaikh Jada'an had the offending tribesman brought before him, and with his own hand slashed him over the head with his sword.

The deed flashed through the Badawin world like lightning at the time, and Jada'an's name, as the upholder of Badawin honour, [182] became almost as famous as that of his forbear. Unfortunately the Iraq authorities, with that folly which has frequently characterised them in dealing with the high-spirited tribesmen of the desert, imprisoned Shaikh Jada'an for several weeks, before they saw that they were making a martyr of a desert hero. This act cost them his allegiance. Shortly after, Shaikh Jada'an went over to Bin Sa'ud, taking half the tribe with him.

Shaikh Jada'an told me the story himself, saying that he only acted as he did in order to keep the vital Badawin law clean and untarnished.

So greatly have the Dhafir tribe preserved and guarded their good name in the above respect, that it is said of Mana, another famous Shaikh of the Dhafir, that the immediate cause of his death was the news (which was brought to him as he was riding home from a raid), that a certain well-known guest of the tribe had, in his absence, been attacked and slain. Certain it is that on being told what had happened, his heart seemed to stop beating and he fell forward on to his camel's neck and rolled to the ground a dead man. His daughter, whom I met in 1935, told me that the old man had literally died of a broken heart, and her words were vouched for by her husband, Shaikh Hautush al Suwait, cousin of Jada'an.

621 I myself have only once been appealed to by a person who was
671 my *qasir*. I am glad to say that the results were eminently satisfactory.
577 It happened on this wise. I was in Kuwait, and it was in the hot month of July 1932, when everyone was sleeping on the roof at night. I was sleeping outside the old Agency dining-room, over the cook's quarters.

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629 of a tribesman being able to collect the sum laid down by the Shari'ah
671 Law.

This money settlement for killing a person is known as *fasl* among the Iraq tribes, and is usually accompanied by the payment of a further sum of honour money or *hashm* if the act was a breach of tribal honour.

For example, in 1916, when I was rather stupidly ambushed and wounded near Suq ash Shuyukh on my way back from a local wedding, I had taken the precaution to have a *rafiq* or safe conduct with me in the person of my old friend, Shaikh Qasid al Nahi, of the Hacham tribe, and two others. I therefore was offered by the Shaikh of the tribe responsible for my safety (Shaikh Qasid) the special sums of Rs.500 plus Rs.400. The former being *fasl* for my spilt blood (no bones broken), and the latter *hashm* or honour money, seeing that I had been hurt whilst under the protection of a *rafiq* of the tribe which shot me.

In the desert this word *fasl* is scarcely known, nor is the word *hashm* understood in the above sense except by a few. Instead the term *'idiyah* or *diyah* is universally used. The meaning is the same as *fasl*, but the word is truer Arabic.

628 While in Iraq it is practically always possible to settle a murder
682 case by means of this *fasl* or blood-money system, such settlement is unusual in the desert and in Najd proper. It depends almost entirely on the wishes of the relatives of the person killed. In other words, if a man is killed in a private quarrel his parents, or if he has none, his nearest relatives, are asked if they will accept *'idiyah* or desire their *haq* or rights. If they agree to accept *'idiyah* well and good, if not then the slayer's life is forfeit, and it is the business of the ruler or shaikh of the tribes to see the death sentence carried out. In the great majority of cases the executioner is one of the nearest relatives of the man killed.

In carrying out the death sentence it is important that the act of retribution be carried out in exactly the same way and by exactly the same means as the dead man was in the first place done to death.

For example, if A was shot through the head by B, A's relatives must arrange to shoot B through the head and in no other place.
628 Or again, in the case of a wilful hurt not amounting to killing, if C
683 was cut over the head with a sword by D, C's relatives must inflict

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685 man when Shaikh Mahruth demanded that the ordeal by fire be
696 resorted to. I should have liked to agree, to see how it worked, but couldn't very well accede to the request, so released the man, much to Shaikh Mahruth's disgust.

POISONING

682 Despite the difficulty of proof, it seems certain that poison is used
278 pretty extensively in some parts of Arabia (especially the towns)
[369] to remove an inconvenient person, such as a private adversary or possibly an unpleasant husband.

Rulers like the Ál Rashíd, Ál Sa'adun and Ál Sa'ud have certainly used this method in the past, when out to get the better of their political opponents, but I am glad to record that never has it been suggested or hinted (even by his enemies) that the present great ruler of Sa'udi Arabia, H.M. King 'Abdul 'Aziz al Sa'ud, has ever sunk to such methods.

Probably the commonest poison is arsenic, or some preparation of it. The reason of this is that its effects are rather like cholera, so no questions are asked. Post-mortems are of course unknown. Arsenic, moreover, is easily obtained in every town in Arabia, seeing that it forms the chief ingredient in making preparations for treating camel
[369] mange, and in the bigger towns arsenic mixed with lime is a favourite depilatory among better-class women.

The townspeople call poison *sim*, while among the Badawin it is known as *saqwa*.

I have been told by some of my Badawin friends that a common way of administering *saqwa* under the Ál Rashid regime was by means of the coffee-cup. The coffee man kept some arsenic powder made into a paste on his thumb nail, and when he came to the person he wanted to poison he lifted his thumb over the edge of the cup and poured, as if by accident, some coffee over his thumb, and the poison went into the cup. The one to be poisoned drank it, later went sick, showed every symptom of cholera and then died.

An old 'Ajman shaikh told me (10th April, 1935) that when Ibn Rashid tried to poison Shaikh Abdur Rahman al Sa'ud (the father of the present King) and his brother when they were his hostages in

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A Cup of Coffee

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Hail, he did so by the above method. The latter drank his coffee and died shortly afterwards. The former spotted the coffee man's trick, and did not swallow the coffee. He instead bent forward and under cover of his long sleeve spat the coffee out inside his *ṯiḇāb* and on to his chest. His chest was burnt where the coffee fell, so also was his mouth. He bore the chest scars to the day of his death.

The story is, I believe, true, though the burning is unconvincing and is probably a Badawin embellishment. If true, it suggests that an acid of some sort was mixed with the arsenic.